THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Failure after long perseverance is much grander than never to have a striving good enough to be called a failure."—GEORGE ELIOT.

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REFLECTIONS ON THE MARATHON RACE.

ONE afternoon last July the writer sat with thousands of other spectators in the Stadium at the Franco-British Exposition in London, waiting anxiously to see the finish of the great Marathon race. The course was from Windsor Castle to the Exposition grounds, a distance of twenty-six miles—long enough to test the "staying qualities" of the athletes. Fifty-five of the world's finest long distance runners started, each one of them hoping, believing he would be the victor and carry off the trophy.

Several times during the exciting event officials circled the Stadium announcing the positions of the four leading runners. Finally the news came through the megaphones that Dorando, the brave Italian, had outstripped all his competitors and was a long distance ahead. From tens of thousands of throats there arose a tremendous cheer, which was renewed from time to time as the announcement was made that Dorando was holding his place. The report of a gun was the signal that the racers were nearing the home stretch. Every heart in that mighty throng of spectators beat high with excitement, every eye that could see the race entrance to the Stadium was riveted upon it. There was comparative silence for a few moments. Then a slight commotion was observed among those assembled round the entrance; men ran to each side to catch sight of the leader. He was only a few yards away—the plucky little Italian, Dorando. "There he comes!" was

the excited cry as the almost exhausted racer made his appearance. Cheer after cheer rent the air. Dorando was the winner. But hush! What is this that our eyes behold? Dorando collapsing, sinking to the earth, unable to rise. Not the winner yet! What a pitiable sight! What a tragic ending! Twice he fell, but regained his feet and struggled manfully towards the goal. Again he sank to the earth, helpless. Then, with mistaken kindness, an official raised him up, put a hand beneath his arm, and helped him forward to the tape. It was that helping hand, given with good intent, but in violation of the rules governing the race, that tore from Dorando's grasp the victory for which he had raced with all his strength. A little later John J. Hayes, of America, crossed the tape. He claimed to be the winner and was awarded the prize.

Thousands of eyes were dimmed with tears that afternoon, and well they might. It was a pitiable sight to see the brave young Italian runner fail in sight of the goal, to see him meet with defeat just as victory was about to crown his brow. He had run well but he was unable to endure to the end. Had he been able to hold out a little longer he would have come off victorious.

While reflecting on that memorable event, I was reminded of the saying of an ancient writer: "The race is not to the swift nor the battle to the strong," and also of the words of the Master, "He that shall endure unto the end, the same shall be saved."

Brethren and sisters, what a solemn lesson we can learn from the result of that race! We, too, are running a race, the race of our lives. The prize is beyond price—glory, honor, immortality, eternal lives, thrones, principalities, powers, with the privilege of dwelling in the presence of God and the Lamb forever and ever. We may say we commenced the race when we became members of the Church of Christ. How are we running to-day? Are we gaining ground or are we falling behind? Have we as bright hopes to-day as we had when we started? Are we running as those who expect to win, or do we feel like giving up in despair? Not a few who started out in this race of life dropped by the wayside, when they were almost within sight of the goal. Many men who figured prominently in the early history of the Church, who were highly favored of the Lord, who were permitted to behold wonderful manifestations of His power, and who it was verily believed would be able to maintain their positions till the end, fell down as did Dorando and lost the prize. They made a splendid showing at first, but they did not keep up the pace—they did not endure to the end. It was a sad sight to witness the collapse of the brave Italian athlete; it is ten thousand times worse to think of the failure of these, once our brethren in the Lord. As the race is not always to the swift, nor the battle to the strong, neither is salvation in the celestial kingdom of God to be gained by a few years' service, but by faithfully enduring to the end.

Another feature of the Marathon race: At different points along the way friends of the runners had stationed themselves to administer refreshments to them and to cheer and encourage their countrymen. This, to me, was typical of the grace and strength which our Heavenly Father imparts to us day by day to enable us to continue in the race which is set before us, and of the encouragement which we receive from His servants and from each other from time to time. Yes, the eyes of the Lord and of the angels of heaven are upon us; they are watching us with the greatest interest; they are ever ready to help us, to cheer and encourage us, and if we prove faithful and endure to the end we shall have everlasting joy with them in the kingdom of our Father.

As before stated, Dorando lost the race through the mistaken kindness of an official, who raised him up and assisted him to the tape. The man's intention was good, he wanted to see Dorando win, but he violated the rules, and through that violation he brought defeat where he expected to see victory. This reminded me of men who are posing as ministers of the gospel of Christ and who are administering sacred ordinances in the name of the Holy Trinity without having been called of God, and without having received authority from Him to officiate in His name. The intentions of the great majority of these men are good; they desire to see their fellowmen saved and gain the crown of eternal life; but they will eventually find out that instead of being a help to mankind they have been a hindrance to them; that instead of preaching the pure principles of the doctrine of Christ they have been teaching the commandments of men; that they have arrogated to themselves authority to act in the name of the Lord without having been called and chosen of Him, and that their ministrations have been of no effect. The Lord's house is a house of order, and He has declared that He will not accept of that which He has not appointed. No matter how good a man's intentions may be, he has no right to act in the name of the Lord without having received authority from Him to do so. The intention of the man who put forth his hand to steady the ark was good, but by doing so he violated a command of God and paid the penalty with his life. No doubt the intentions of Saul and Uzziah were good when they went into the temple to offer sacrifices and to burn incense, but they usurped authority by doing so and were severely punished for their presumption. The Lord is just as jealous concerning holy functions to-day as He was in ancient times, and He will most assuredly call men to account for presumptuously officiating in sacred ordinances.

Among the spectators at the Marathon race was her Majesty the Queen. She occupied the royal box and exhibited great interest in the event. She was deeply touched at the sight of the dazed, half-crazed, helpless little Italian as time after time he sank exhausted to the earth. Her womanly pity and sympathy went out

tc him and at the close of the race she announced that she would present Dorando with a special prize. How delighted the brave little son of Italy was when he heard the news! He had not expected such honor. He knew he had done his best to win the prize, but had failed; nevertheless here was evidence that his efforts were appreciated.

And as I reflected upon this kind act of Her Majesty, I was reminded of the blessings and mercies which we have received from the hands of our Heavenly Father, notwithstanding all our faults and failures. He has not dealt with us after our sins, nor punished us according to our delinquencies; but as the heavens are above the earth, so hath He removed our transgressions from us. In this life every one of us has received from Him blessings far beyond our deserts, and we have reason to believe that we shall receive in the world to come blessings beyond our expectations, and certainly far in excess of what we have merited. I feel sure that God will "piece out with love the strength we lack," "for He knoweth our frame, He remembereth that we are dust."

Last month the announcement was made in New York that the lovers of athletic sports in that city would soon have an opportunity of witnessing another contest for supremacy between John J. Hayes, the winner of the Marathon race, and Dorando. Yes, though he had been defeated, the plucky little Italian was determined to try again. The race came off in Madison Square Gardens on the evening of the 25th ult., and resulted in a victory for Dorando. It was a splendidly close and determined struggle. Dorando beat his opponent by one-third of a lap, or sixty yards.

It is not necessary to moralize here. Already the reader has seen the lesson which Dorando has given to the world. It is the lesson "Nil Desperandum"—never despair. "If at first you don't succeed, try again." Though we may have had many failures in the past, let us emulate the example of Dorando and make another supreme effort, and, like him, "We shall conquer yet."—W. A. M.

Dont's for False Teachers.—Don't teach people that the days of revelation are ended. God is the same yesterday, today and forever, and has assured us that he that asks in faith shall receive. Don't preach salvation by faith alone, without the aid of works, for the scriptures declare that faith without works is dead. Don't minimise the ordinances of baptism and the laying on of hands for the gift of the Holy Ghost, for Christ has declared that "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Don't teach that apostles and prophets are no longer necessary. Christ designed these officers to remain in His Church "till we all come to a unity of the faith." Don't despise the testimony of Joseph Smith concerning his vision in which he saw the Father and the Son. The Almighty has done lots of things that you don't know anything about.

A FRONT DOOR RELIGION.

"WHY don't you take your gospel tracts to the back door?" was asked the writer by a well-dressed gentleman at the front door of a beautiful country residence in Kent. "For the reason, sir," was the reply, "that I am not preaching a back door gospel. If you will be kind enough to accept one of these tracts, and peruse its contents carefully, you will find that the saving principles which it contains are well worthy of acceptance at the front door of any home."

This incident has caused me some reflection. It is somewhat surprising that in Christian England the glorious principles of the gospel of our blessed Redeemer cannot find acceptance at the front doors of the homes of the better classes. What would the Messiah think of these people if He were to come down to earth, don the garb of a humble missionary, and on taking tracts containing the principles of His gospel to their homes be told to take them to the back door? What disrespect to show to One who gave His life for their sake! If an officer of the king's household were to ring the bell at the front door of a wealthy English family, and when the gentleman of the house opened the door the officer were to say, "I have an important message for you from his majesty the king," and the proprietor of the house should say to him, "Take your message round to the back door," would that not be considered an insult to the King of England? I think it would. Yet that is the reception that is often given to servants of the King of kings and Lord of lords. It would be well for such people to think of the saying of that holy and just One—"He that receiveth you receiveth me, and he that receiveth me, receiveth Him that sent me; but he that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me." He also said, "If a man love me he will keep my words." That is true. If men loved the Lord Jesus Christ they would not only willingly receive His words at their front doors, but they would put them into practice in their everyday lives. Religion with many people to-day, it is easily seen, is simply a matter of form; they go to church on Sunday, bow their heads apparently in great reverence, repeat numerous prayers in pious tones, but on Monday when a servant of the Lord goes to their door and offers them a gospel tract they find them very different people to what they appeared to be the day before; their religion seems to have suddenly vanished, and in a harsh, un-Christianlike voice they order the missionary to take his gospel tracts to their back doors.

But, when we think of it, we remember that our Lord and Master was treated in a similar manner, aye, even much worse. And when the Master of the house was treated with such disrespect and contempt what can the servants expect? But these things, while rather hard to bear, are helpful to us in many ways. They

direct our thoughts to our Lord and Savior; they cause us to reflect on the treatment which He received, and that reflection draws forth our love and adoration for Him. We remember also that He bore all His trials patiently, that when He was reviled He reviled not in turn, but prayed to His Father to forgive those who mocked Him, persecuted Him and who were putting Him to death. Professing to be servants of Christ, it is expected that we follow the example of our Master: that we be patient, longsuffering, forgiving, charitable. So if the unkind receptions which we receive day after day develop within us those excellent Christian virtues, we are not without our reward.

The Apostle Paul said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Is the salvation of our immortal souls not worth more to us than all the world? It certainly is. And as the gospel of Jesus Christ contains within it the power of God unto salvation, why should we refuse to give it entrance at our front doors?

In speaking to His disciples concerning the signs that were to precede His second coming, the Savior said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The Lord has told us through His servants the prophets, and also by His own voice, that terrible calamities shall come upon the inhabitants of the earth in the last days because of their wickedness and abominations. Wars, pestilence, famine, earthquakes, etc. shall work havoc among the children of men and myriads shall perish. But the Lord does not take delight in the death of the wicked. It is His desire that all men may repent of their sins and come unto Him and be saved. For this purpose He has restored the everlasting gospel in these latter-days and has sent His servants into the nations with the glad tidings and to call upon all men, king and peasant, rich and poor, master and servant, to hearken unto the warning message that they may be saved from the destructions which are coming upon the earth and from condemnation in the world to come. And this is the message that people spurn, that they will not admit at their front doors, and that hundreds of thousands of them will not receive even at their back doors. Well, they will have to take the consequences, their sins be upon their own heads. They will learn, as others have done, when it is too late, that they made a mistake in refusing to listen to the counsels of God.

Some time ago I read of an old farmer who was paying a visit to one of the large eastern cities in America. One day as he stood on the corner of a business street, his eyes wandered up to a large building on the opposite side. He stood gazing at it for a few seconds and then he crossed the street and entered the institution. It was a bank. He went up to a clerk in charge of one of the de-

partments and was about to address him when the latter snapped rather abruptly: "Go to the next window to the left." The farmer did as he was told. He had to wait a short time while two or three customers were attended to. "I wanted to say," he began, when the clerk interrupted him with the question, "Have you got an account here?" "No," he replied. "Next window," said the clerk, motioning with his hand. The farmer went there. He waited till a gentleman had made a deposit and then he said to the receiver, "I would like to tell you." But he was not allowed to finish the sentence. "You will find the information department the second window to the left," said the clerk hastily. The old man went to the information bureau, and after waiting his turn, he began to tell the man in charge something when a great commotion was heard outside, the fire department dashed up in front of the building and a man rushed in shouting, "The bank is on fire." The old farmer made his way as quickly as possible through the excited crowd, and as he stood at a distance watching the conflagration he said to himself, "I tried for half an hour to tell those fellows that the bank was on fire, but they would not listen to me."

It is much the same with the missionaries of the Church of Jesus Christ of Latter-day Saints. For over seventy years they have been trying to tell their fellowmen of the great things which the Lord has done in these last days, of the restoration of the everlasting gospel, which is able to save their souls, of the judgments of God which are coming upon the earth, and but very few have listened to them. The people are too engrossed in worldly matters to pay attention to sacred things. Like the bank officials, they will find out their mistake when it is too late.—LEWIS O. CLARK.

Good Business Philosophy.—"Think often of immortality and its transcendent meaning. Stretch out your thoughts to grasp an idea of constellations and eternity, and yet be humble enough to learn a lesson from the ant beneath your feet. Weave a noble spirit into your work, and search for the meanings of life, that you may have them to express. Make a place in your heart for poetry, music, literature, art, philosophy, science and religion. Shun evil of every kind and degree—not through fear of punishment, but because of love, truth and right. Acknowledge the supremacy of the immortal, moral, and spiritual, over the material, immoral and erroneous. Have faith in the grandest conception of life you dream of, and rest assured that God has planned one even better. Shake off the chains of ignorance and selfishness which for centuries have enthralled mankind, and resolve to live the life that can be and should be. Be pure-minded and avoid false modesty. And, above all, work. Work for love of the work. Work because you see things that ought to be done, and because you love to see the advancement of every good thing."—*Thoughts on Business.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 3, 1908.

GAMES OF CHANCE.

TO WHOM IT MAY CONCERN:

Among the vices of the present age gambling is very generally condemned. Gambling under its true name is forbidden by law, and is discountenanced by the self-respecting elements of society. Nevertheless, in numerous guises the demon of chance is welcomed in the home, in fashionable clubs, and at entertainments for worthy charities, even within the precincts of sacred edifices. Devices for raising money by appealing to the gambling instinct are common accessories at Church sociables, ward fairs, and the like.

Whatever may be the condition elsewhere, this custom is not to be sanctioned within this Church; and any organization allowing such is in opposition to the counsel and instruction of the general authorities of the Church.

Without attempting to specify or particularize the many objectionable forms given to this evil practice amongst us, we say again to the people that no kind of chance game, guessing contest, or raffling device, can be approved in any entertainment under the auspices of our Church organizations.

The desire to get something of value for little or nothing is pernicious; and any proceeding that strengthens that desire is an effective aid to the gambling spirit, which has proved a veritable demon of destruction to thousands. Risking a dime in the hope of winning a dollar in any game of chance is a species of gambling.

Let it not be thought that raffling articles of value, offering prizes to the winners in guessing contests, the use of machines of chance, or any other device of the kind, is to be allowed or excused because the money so obtained is to be used for a good purpose. The Church is not to be supported in any degree by means obtained through gambling.

Let the attention of Stake and Ward officers, and those in charge of the auxiliary organizations of the Church be directed to what has been written on this subject and to this present reminder. An article over the signature of the President of the Church was pub-

lished in the *Juvenile Instructor*, October 1st, 1902 (volume 37, page 592), in which were given citations from earlier instructions and advice to the people on this subject. For convenience part of that article is repeated here. In reply to a question as to whether raffling and games of chance are justifiable when the purposes to be accomplished are good this was said: "We say emphatically, No. Raffle is only a modified name of gamble." President Young once said to Sister Eliza R. Snow: "Tell the sisters not to raffle. If the mothers raffle the children will gamble. Raffling is gambling." Then it is added: "Some say, 'What shall we do? We have quilts on hand—we cannot sell them and we need means to supply our treasury, which we can obtain by raffling, for the benefit of the poor.' Rather let the quilts rot on the shelves than adopt the old adage, 'The end will sanctify the means.' As Latter-day Saints we cannot afford to sacrifice moral principles to financial gain."

As was further stated in the article cited, the General Board of the Deseret Sunday School Union has passed resolutions expressing its unqualified disapproval of raffling, and all games of chance, for the purpose of raising funds for the aid of the Sunday School. And the general Authorities of the Church have said as they now say to the people: Let no raffling, guessing contests, or other means of raising money by appealing to the spirit of winning by chance be tolerated by any organization of the Church.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND.

First Presidency of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Utah, November 14th, 1908.

The forgoing address from the First Presidency of the Church of Jesus Christ of Latter-day Saints, issued specially to the people in Zion, is applicable to members of the Church in every part of the world. We, therefore, commend it to the attention of all the elders and saints in the European Mission, and request the Presidents of Missions, Conferences, and Branches to carry out the counsel it contains. It must be clear to every reasonable and experienced mind that any kind of game of chance in which money is invested, with the expectation of great gain and the risk of losing that which is advanced, is in the nature of gambling and comes under the inhibition contained in the letter of the First Presidency. The matter is set forth in such plainness that there is no need to enter into further arguments concerning it. The only course now to pursue is to carry out the instructions imparted, and under no circumstances, or for any purpose, to encourage or permit practices of the kind prohibited. We feel sure that the Relief Societies, as well as other auxiliary organizations that may have contemplated the raising of funds by the methods disapproved, will receive the admonition of the leaders of the Church in the spirit

by which it has been imparted. Gambling of every kind should be suppressed for the public welfare as well as for individual good. We cheerfully add our endorsement of the instructions of our brethren who stand at the head of Church affairs, and press it upon the attention and compliance of the Latter-day Saints everywhere.

C. W. P.

THE SACRAMENT OF THE LORD'S SUPPER.

In some branches of this mission, we learn, it is customary to administer the sacrament on Sunday in the Sabbath School, and to omit its administration in the regular branch meeting. This we regard as a mistake. While we do not wish to belittle the importance of the sacrament in the Sunday School, we regard as of still greater importance the observance of the law of the Lord in relation to the regular gathering of the saints for public worship on the Lord's day. While it may be likely that some members of the Church attend the Sunday Schools and there receive the benefits of the holy ordinance of the Lord's Supper, it is certain that greater numbers of them attend the regular branch meetings, generally held in the evening, and unless the sacrament is then administered, they lose the blessing of partaking of the emblems of the body and blood of the Redeemer, and fail, through no fault of their own, to fulfil the commandment given in Section 59 of the Doctrine and Covenants, as also enjoined in the New Testament, and particularly by the Savior Himself.

It may be argued that the regular branch meetings are mixed assemblies and attended often by strangers who would, some of them, feel offended if the blessed emblems were not offered to them. But an explanation can be offered, as is customary in many branches, that the sacrament is for those who have been baptized, through faith and repentance, for the remission of sins and have been confirmed by the laying on of hands, and that the Lord has provided that these are they who, if still worthy, may partake of that sacrament. We, therefore, direct that this ordinance be made a feature of our Sunday regular services, and that it be attended to in all solemnity and order.

Every elder should commit to memory the forms given by revelation for the blessing of the emblems, so that they may be followed just as the Lord has given them. It is permissable to have the words at hand for the benefit of elders or priests with defective memories, but in every case, officers of the Church who hold divine authority to administer in this ordinance, as well as that of baptism, should learn by heart the formula provided, and thus be ready at any time when called upon to officiate properly and effectively. Let all things be done in the spirit of Him who

has established His Church, and given us sacred ceremonies, with power and authority to attend to them so that they will be recognized in heaven.

C. W. P.

New Mission Presidents.—We have just received word that Elder Thomas E. McKay, Superintendent of Weber County Public Schools, Utah, and a member of the Presidency of the Ogden Stake of Zion, has been appointed by the First Presidency of the Church to succeed President Serge F. Ballif as President of the Swiss and German Mission. He is expected to reach here very soon and will assume charge of the mission January 1st. He will find it in a thoroughly satisfactory and flourishing condition, for no man could have worked harder or accomplished more than our beloved Brother Ballif. He has been most self-sacrificing and untiring in his labors, and the example which he set has been emulated by the elders laboring under his jurisdiction. He is loved by the missionaries and enshrined in the hearts of the saints. Elder McKay is a worthy successor. He is a son of Patriarch David McKay, and a brother of Elder David O. McKay of the Apostles' Quorum. He was born and reared in Huntsville, Utah. He is a graduate of the University of Utah, and prior to his election as Superintendent of the Public Schools of Weber County served in the faculties of the Agricultural college at Logan and of the Weber Stake Academy at Ogden. He is well qualified by education and by experience in Church work for the responsible position he has been called to. We congratulate him on his appointment, and wish him unbounded success and happiness in his mission work.

After a faithful and satisfactory service, covering a period of almost eight years, Elder Joseph A. McRae has been honorably released as President of the Western States mission, and Elder John L. Herrick, of Ogden City, Utah, has been appointed by the First Presidency of the Church to succeed him. Under the able direction of President McRae the gospel has been extensively proclaimed and published throughout that mission, and all the business affairs pertaining to his important office have been wisely managed. Elder McRae has decided to locate in Independence, Missouri, having accepted a position with the Danielson Implement Company of that place. We wish him much success in his new vocation. His successor, Elder Herrick, is a man of excellent character and possessed of splendid business ability. For twenty years he has been prominently indentified with the Young Men's Mutual Improvement Association and for the past six years has been connected with the real estate firm of Kelly and Herrick. He will leave with his family about the middle of this month to take charge of the mission, the headquarters of which are at Denver, Colorado. We extend hearty congratulations to Elder Herrick and invoke the blessings of God upon his ministry.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Grimsby conference have been changed to 25 Norwood Street, Spring Bank, Hull.

Releases and Departures.—Elder T. Edgar Beard, of the Sheffield conference, was honorably released and sailed for home November 27th, 1908, per s.s. *Arabic*. The following missionaries were honorably released and sailed for home November 28th, 1908, per s.s. *Canada*: From Great Britain—Walter Bird, William L. Adamson, Roy D. Mellor, Leo J. Neville, Edmond H. Morris, George H. LeCheminant, Joseph S. Lindsay, William S. Mason, Henry L. Smith, Wilford J. Burt, John C. Olsen, Clarence E. Horsley, Charles H. Brewerton, Armond T. Rose, William G. Davies. From Scandinavia—Hyrum J. Amundsen, Ole E. Olsen, Rasmus Johnson, Joseph Hansen, P. Marion Mortensen, Franklin T. Nelson, Alma Jensen, Lars Anderson, Peter A. Petersen. From Switzerland and Germany—Nicholas W. Withorf. From Sweden—Joseph Wall, Jr. With the company were twenty-five emigrants, in charge of Elder Joseph S. Lindsay, Elders Ole E. Olsen and Clarence E. Horsley being his assistants.

A Birthday Celebration.—On Saturday, November 14th, the members of Accrington Relief Society held a social at the home of Brother John Taylor, 6 Fern Grove, Accrington, in honor of the 89th birthday of Sister Sidona Simpson. An excellent program was rendered, appropriate remarks being made by Elders John I. Gledhill and Benjamin R. Birchall. During the evening Sister Simpson was presented with a woollen cape and autograph album. She has been a member of the Church over sixty years and has a strong testimony of the gospel. We hope that she may yet live to see many happy birthdays and that the remainder of her life may be spent in peace, that when she is called to leave this sphere of action she may go to dwell in the Paradise of God, to enjoy a well-earned rest and await a glorious resurrection.—ADA WATSON, Secretary.

Baptisms.—On November 23rd there was a baptism held in the sea at West Hartlepool. One convert was baptized. The ordinance was performed by Elder Walter Bird.

On Sunday last, the 29th ult., a baptismal service was held at the Derby Street Baths, South Shields (Newcastle conference), when eight converts were baptized into the church by Elder Josiah Blackburn. They were afterwards confirmed at the meeting of the saints. Much credit is due the saints of this branch for their faithful services in helping the missionaries to spread the principles of the gospel.

Interesting Meetings.—On Sunday, the 20th ult., President Charles W. Penrose went to Preston (Liverpool conference), where he addressed two large gatherings of people in the afternoon and evening of that day. His presence was greatly appreciated by the elders and saints, for it was expected that the services would be disturbed by a number of individuals who had suffered themselves to be deceived by the ravings of a semi-lunatic, who in the course of a series of lectures delivered during the week had told most abominable falsehoods about Utah and the Latter-day Saints. The surmisings of the saints proved to be correct, for during the afternoon meeting certain men arose and interrupted the services by asking questions. They were promptly told that the meeting was not held for the purpose of hearing and answering questions, but that people might worship the Lord, and they were politely requested to resume their seats. Refusing to do so, President Penrose sent for a police officer and one of the disturbers was ejected from the building. This had a most telling effect and no further opposition was encountered during the day. The evening meeting was largely attended, there being quite a number of non-members present, and all listened with the most respectful and undivided attention to an excellent discourse on the principles of the gospel delivered by the venerable president of the European mission. We learn that good results have attended President Penrose's action, for the meetings in Preston last Sunday were not marred by the slightest disturbance.

The large assembly hall at 295 Edge Lane, Liverpool, was filled last Sunday evening with a very respectable and attentive audience. A large number of strangers were present. President Penrose addressed the congregation. He explained in a very clear and impressive manner the pre-existence of spirits, the free agency of man, the fall, the atonement and the resurrection. It was a delightful and edifying discourse and was greatly enjoyed by all present.

Successful Socials.—Elder Joseph S. Lindsay, who performed an honorable two-year mission in the Liverpool conference, and who sailed for his home on the 28th ult., was tendered a most enjoyable farewell social at the headquarters in Liverpool, on the evening of the 26th ult. The meeting room was well filled with elders, saints and friends. President Charles W. Penrose presided, and conducted the entertainment in his usual cheerful and entertaining manner. A choice program was very creditably rendered. President Penrose, in behalf of the members of the branch, presented Elder Lindsay with a beautiful case of desert knives and forks. This is the second mission Elder Lindsay has performed in the British Isles, and his faithful labors have produced good results.

A very successful social was held in the Villiers Hall, West Hartlepool, November 19th, in honor of Elders Walter Bird and

Charles Brewerton, who have been honorably released to return home. There were nine traveling elders and approximately one hundred saints and friends in attendance. The two elders were presented with handsome presents as tokens of love and friendship. The saints extended many hearty thanks to the missionaries for their faithful labors in the branch.

On Monday evening, November 23rd last, the saints and friends of the Gainsboro branch (Grimsby conference), gathered at Central Hall to do honor to Elder Armond T. Rose, who has been honorably released and sailed for home November 28th, 1908. Elder Rose spent one year laboring most faithfully among the people in that place. The splendid program rendered, and the valuable token presented by Brother Fred. Leaming in behalf of those assembled expressed but feebly the love and esteem in which Elder Rose is held by the good people of this branch.

On Thursday, November 26th, 1908, a successful social was held at the home of Sister Craven, York (Grimsby conference), in honor of Elder Armond T. Rose, who had been honorably released to return home. A large number of saints and friends were present and enjoyed the program. Sister Mabel Reynolds, in behalf of the saints and friends, presented Elder Rose with two handsome presents as a token of the high esteem in which he is held.

A farewell social was held at the Central Building, Lancaster Road, Preston (Liverpool conference), November 14th, in honor of Elder E. H. Morris, who was honorably released and returned home on the 28th ult. A fine program was rendered, after which refreshments were served. Elder Morris was the recipient of a beautiful present.

On November 21st there was a social held in Loughboro (Nottingham conference), in honor of Elder C. E. Horsley, who sailed for home on the 28th ult. There were many saints and friends from the other branches present, and all enjoyed themselves in listening to the program which was rendered. Elder Horsley leaves many friends in this land. He was presented with some valuable gifts.

On Thursday evening last the saints and friends of the Lancaster branch tendered a farewell social to Elder Kenneth R. Woolley and Sister Margaret McMurtry. President Edwin A. Crockett and several elders from other branches were also present. A program of vocal and instrumental music, recitations and short speeches, was presented and enjoyed by all present. Excellent refreshments were served. Elder Woolley was presented with a handsome traveling rug by the Lancaster saints, who sincerely regret his departure.

On Saturday, the 28th ult., the saints of Wakefield branch (Leeds conference) and a number of friends gave a concert and "tea." The attendance was very gratifying. The tables were heavily laden with good things and all present enjoyed the excellent re-

past, as they also did the delightsome program. It proved a financial as well as a social success. The following day (Sunday) two well-attended district meetings were held at the above-named place. President J. A. Rockwood and several traveling elders were in attendance. There were eighty members and non-members present, which is gratifying to the elders, considering the fact that about eighteen months ago missionary work in that city was about to be abandoned.

In Huddersfield Assembly Rooms, November 25th, a successful farewell social was tendered Elder Roy D. Mellor, who was honorably released and returned home on the 28th ult. The hall was filled with saints and friends. A well rendered program was enjoyed, after which refreshments were served. Elder Mellor leaves many friends in the Huddersfield branch, who showed their love and esteem by presenting him with many presents, among which was a beautiful signet ring.

SUGGESTIVE CHRISTMAS LESSONS FOR SUNDAY SCHOOLS.

Songs: "Christmas Carol," "Far, far away on Judæa's plains," "We thank Thee, O God, for a Prophet," "Praise to the man who communed with Jehovah."

THE BIRTH OF CHRIST.—(BY MEMBERS OF JUNIOR DEPARTMENT.)

Text: Luke 1: 24-56; 2: 1-7; Matt. 1: 18-25.

Lesson setting: Time, place, etc.

I. The Annunciation.
   1. By the angel.
   2. The promise.
   3. Mary's song of thanksgiving.

II. Joseph the Carpenter.
   1. Espousal to Mary.
   2. Knew by revelation she was favored of God.

III. The Journey to Bethlehem.
   1. The object.
   2. Conditions in Bethlehem.
   3. Refuge in a stable. (See Kahn. Smith's Dictionary of the Bible.)

IV. The Birth.
   1. Cradled in a manger.
   2. First Christmas night.
   3. Prophecy fulfilled. (Isaiah 7: 14; Micah 5: 2.)

Suggestive Aim: An humble birth is no hindrance to greatness.

Short addresses on the birth and mission of the Prophet Joseph Smith, to be given by members of the Theological Department.

DAUGHTERS OF ZION.

Song written for the Relief Society Conference, April, 1908.

[TUNE—Kathleen Mavourneen.]

Long, long ago, on the banks of the river
Where lies the fair city of lovely Nauvoo,
There wandered a man rapt in deep meditation—
'Twas Joseph, the Prophet, so brave and so true.
The light of the heavens shone brightly above him,
A message celestial came sweetly and clear;
"To Israel's fair daughters reveal the glad tidings,
A mission of mercy for them to revere;
Daughters of Zion, rejoice evermore!

"O daughters of Zion, Jehovah has spoken:
Go forth in all gladness, and kindness and love,
No longer in doubt—for your thraldom is broken,
Relieve the sad-hearted, your tenderness prove;
Go comfort the weary, give cheer to the lonely,
Remember the aged, forget not the poor;
Heaven's sweet blessings will surely await you;
Daughters of Zion, rejoice evermore,
Daughters of Zion, rejoice evermore.

"The mourner, the sufferer, the orphan, the childless.
All call for your sympathy, tenderness, care;
Relief is your motto, and labor your watchword,
Be thoughtful and gentle, let love be your prayer.
Let wisdom and faith guide your footsteps forever
As forward you follow your labor of love,
Let joy fill your hearts,—and weary, no never:
For heaven and the angels shower smiles from above!
Daughters of Zion, rejoice evermore."

ANNIE WELLS CANNON.

DIED.

CAMM.—At Leeds, November 16th, 1908, Sister Ivy Phyllis Camm, the beloved daughter of George and Sarah Elizabeth Camm, aged 11 years.

TAYLOR.—At Clayton (Leeds conference), November 23rd, 1908, Sister Mary C. Taylor, aged 55 years. She was a faithful Latter-day Saint.

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